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Twentieth Century Religion

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Berkeley, Calif.

What must We do to be Saved?

B. WILLIS BEEDE

How Lincoln Overcame

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DAVID M. EDWARDS

California Yearly Meeting

ON THE HORIZON OF THE CHRISTIAN CHURCH

INTERDENOMINATIONAL ASPECT OF MISSIONS

This is the title of an article written by Dr. Charles E. Schaeffer in the January *Outlook of Missions*. He says: "The necessity of interdenominational cooperative effort in the Home Mission field is further accentuated by the enlarged interpretation which the Home Mission enterprise has been receiving of late. The task of Home Missions involves the Christianizing of all the relationships of human life. It relates itself to the social, industrial, economic, political and cultural life of the people. Many problems present themselves in these realms of activity. No one denomination is adequate for this task. The task demands a united effort. Powerless before the forces of materialism, mechanism and humanism today, individuals and the denominations cannot by themselves come forth conquering. The only hope lies in concerted, cooperative, unified effort."

CHURCH CONFERENCE ON SOCIAL WORK

The first Church Conference on Social Work under the auspices of the Federal Council of the Churches of Christ in America was held in Boston, June 9-14, 1930, with the status of a "Special Group" of the National Conference of Social Work. There were one hundred and seventy-two registrations, representing the clergy, denominational social service officials, executive secretaries and social workers from councils of churches, representatives from federations of church women, workers from church institutions—especially orphanages, professors of social ethics from theological seminaries, and interested lay people. Dr. Worth M. Tippy was Chairman of the Conference and Amalia Wyckoff, Conference Secretary. A feeling of confidence in the values of such a conference developed during the week, and at the final session action was taken as follows: To continue the Conference under the direction of the Federal Council's Social Service Commission, to create an Executive Committee with responsibility for its activities, to apply to the National Conference of Social Work for standing as an "Associate Group," to fix annual membership fees at one dollar, and to convene the church group in Minneapolis in 1931, a day in advance of the opening session of the National Conference. Mr. Chester D. Pugsley of Peekskill, New York, who financed the Conference jointly with the Federal Council, was in attendance at the Conference throughout the week, and has assured continuance of his support for next year's Conference.

TEMPERANCE EDUCATION HAS NOT SUFFERED

Fifty-seven years ago the W. C. T. U. organized to educate against drink simultaneously with the announcement by science that alcohol is a narcotic poison. Neither science nor the W. C. T. U. has changed its views. We continue our education while science only recently declared "there is no longer room for doubt in reference to the toxic effect of alcoholic beverages as weak as 2.75 per cent by weight." This swift machine age demands clear thinking while alcohol blurs precision; causes inaccuracy in mechanical operations and tragedy in motor traffic. Most dangerous is the idea that total abstinence is fanaticism and moderate drinking is helpful. Our own temperance work is on a wider front, reaching more people than ever and we find a livelier interest in the subject of scientific temperance teaching. Our department of Scientific Temperance Instruction works to promote the instruction of nearly 25,000,000 young people in the public schools in the truth about the nature and effects of alcohol and other narcotics, and their training to intelligent voluntary sobriety. It was natural that with enactment of laws prohibiting the liquor traffic public interest should turn to law enforcement; but as we have declared previously before any law involving long established social custom can be thoroughly effective it must be written in the voluntary purposes of the mass of the people. For these reasons on the adoption of national prohibition the W. C. T. U. increased its activities in temperance instruction and training of youth. Education in the facts about alcohol and to the practice of total abstinence has been in the front rank of our educational plans.

BIRTH RATE SHOWS LARGE DECREASE

In an average group of 200 Americans in 1915 five children were being born each year. In that same average group in 1928 less than four children were being born. These figures are based on the returns from states embracing 91 per cent of the population, where the registration of births is required by law. In 1915 the birth rate in the registration area was 25.1. In 1928 it was 19.7, a decrease of 5.4 or 21.5 per cent. The result, says the Office of Education of the Department of the Interior, now is being felt in the schools. Actual decreases in the number of children in the lower grades in communities that are increasing in population are being shown. In Chicago, for example, at the end of September, 1924, there were 260,872 children in the first six grades of the regular day schools. The corresponding figure for 1929 was 254,666, an actual decrease of more than 6,000. In the nation there were 4,320,000 children in the first grade in 1920, while in 1926, with a population increase of 10 per cent, there were less than 4,000,000.

THE COLLEGIATE SUMMER ASSEMBLY

What the Williamstown Conference is for international politics, such is the Collegeville (Pa.) Summer Assembly for international and interdenominational Christianity. Again for its sessions, August 4-10, 1930, the officers of the Assembly have brought together distinguished preachers and lecturers from leading denominations of England and America. The theme of this year's Assembly is to be "Interchurch Co-operation." A series of daily lectures and conferences on this topic will be given by Charles R. Zahniser, Ph.D., of the Federal Council of Churches in America. William J. Shergold, minister of Saint Aubyn's Congregational Church, Upper Norwood, London, will make his third visit to the Collegeville Assembly this summer. Another English preacher to give a course of addresses is Arthur E. Howard of Liverpool. From Canada will come one of the outstanding scholars and teachers of the United Church of that country, J. M. Shaw, D.D., professor of Systematic Theology and the Philosophy of Religion in Queen's College, Kingston, Ontario. Charles E. Creitz, D.D., pastor of St. Paul's Reformed Church, Reading, Pa., a member of the Assembly's Advisory Board, will be the speaker on the morning of Assembly Sunday, August 10. The Assembly has the backing of the Pennsylvania State Federation of Churches and welcomes Christian workers, both ministers and laymen from all denominations. The buildings and grounds of Ursinus College, Collegeville, Pa., are placed at its disposal without cost by the Directors of the College, and the expenses are met mainly by a group of generous patrons. The cost to persons attending is nominal. The assembly, now in its twenty-third year, is sponsored by a Board representing the various denominations and is presided over by Dr. George L. Omwake, president of Ursinus College. The Rev. Calvin D. Yost, D.D., is secretary and treasurer.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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EDITORIAL

Traditions Not Honored in Their Observance

ONE of our denominational exchanges gets rhetorical over an incident in connection with the wreck of a German ship that occurred recently on the coast of Terra del Fuego. After overseeing the rescue of the eleven hundred passengers, the Captain returned with the crew to examine the ship. When it listed and began to sink, he hurriedly ordered the crew to their boats. Then he hoisted the ship's flag, and standing calmly on the bridge, went down alone with the ship, thus maintaining the traditions of the sea. "Stand a moment with uncovered head in honor of Captain Dreyer," admonishes our fellow editor. Not we! If the Captain had given his life to save passengers or crew, his death would have been heroic. As it was, in slavish subservience to a barbarous survival, he died the death of a suicide. Why not face the actual fact of the case?

For generations no man who was challenged to fight a duel could refuse the challenge without loss of "honor." It required the sacrifice of one of our young nation's ablest statesmen to bring the public to a proper appraisal of this senseless and brutal code of honor, so-called. We read the other day of an incident in a cafe in Paris. An American made a remark that offended a Parisian and the volatile Frenchman promptly challenged him to a duel. "Don't be silly," said the American, and that was the end of the matter. Here was a tradition that was honored in the breach rather than in the observance. There are many such time-dishonored traditions to which we are still called upon to yield obedience. We need more people with common sense to brush them aside with the words, "Don't be silly."

According to a mischievous cult of nationalism, there is a tradition that the State is a sacred institution, allegiance to which should take precedence over allegiance to every other instinct and relationship, however holy. This is an abominable doctrine. It would revise the words of Jesus to read, "Render unto Caesar the things that are Caesar's, and also the things that are supposed to be God's!" Even our courts seem slavishly bound to this pagan conception.

There is a tradition that a nation must meticulously defend its honor at the drop of a hat. Honor is more to be desired than peace, we are admonished. What does this mean? It means that a nation, assuming that its honor (whatever that may be) is involved, will enter upon a war, in the prosecution of which every possible principle of honor is flagrantly violated. In short, it hesitates at nothing dishonorable to maintain its honor! The term used by the American in Paris is inadequate to characterize such procedure. It is worse than "silly." The duelist jeopardizes no one but himself and one other. The Captain who chose to drown himself took no one else down with him. But the nation that goes out to defend its "honor," ruthlessly sacrifices its citizenry to a deceptive and mendacious tradition.

Objectors Win Citizenship

UNDER the above heading, New York papers, on June 30, announced that the Appellate Court had reversed the ban on Dr. Douglas Clyde Macintosh, theology professor at Yale, and on Marie Averill Bland, Canadian World War nurse, both of whom applied for United States citizenship but refused to swear that they would bear arms in defense of their country. The Federal District Court of Connecticut denied citizenship to Dr. Macintosh because he would not consent to bear arms, if he believed the war to be in an unjust cause. Judge Burrows held that "the petitioner is not attached to the principles of the Constitution of the United States" because he would promise to bear arms only in such a war as he considered was morally justified. Miss Bland, the daughter of a Canadian Episcopal clergyman, now living in New York, who cared for shell-shocked soldiers in France, declared that under no circumstances would she bear arms in any war, believing it would be inconsistent with Christianity. She also was refused citizenship by the lower court. Both appealed, John W. Davis representing Dr. Macintosh and Miss Emily Marx, a New York attorney, representing Miss Bland.

Reviewing the circumstances which brought about the rejection of Dr. Macintosh, Martin T. Manton, Presiding Judge of the Circuit Court of Appeals, said:

"It appears the appellant stated that he was ready to give to the United States, in return for citizenship, all the allegiance he had ever given or could give to any country, but that he could not put allegiance for the Government of any country before allegiance to the will of God. There is a distinction between a morally justified and an unjustifiable war as recognized in international law. Recognition was given to such distinction in the recent Kellogg pact. It strongly lies in the desire to maintain peace and abolish war.

No more is demanded of an alien who becomes a citizen than of a natural-born citizen, and when an alien becomes a citizen he is accorded all the rights and privileges afforded to a natural-born citizen, except eligibility to the presidency. The appellant's application for citizenship should have been granted. The order is reversed with directions to the District Court to admit the appellant to citizenship."

The decision in Miss Bland's case, also written by Judge Manton, stated:

"This appellant said that she would promise to defend the Constitution as far as her conscience as a Christian would allow. The Government by its constitution and its acts of Congress never exacted more from any applicant. The rights of conscience are inalienable rights which the citizen need not surrender and which the Government or society cannot take away."

The test of loyalty for Judge Burrows was unconditional obedience to the Government. For him, "There is no other way but to trust and obey" the Government, if an application for citizenship is to be recognized. But those who formulated the Constitution recognized the claims and authority of God as taking precedence over that of men and that conscientious objection to that which is considered wrongdoing should be at least respected. Judge Manton, likewise, would put God first and also recognizes that the signing of the Kellogg pact removes any doubt as to the position of the United States Government in its attitude toward war. Since war is now under the ban, and the nation has pledged itself to settle all international difficulties by peaceable means, it seems inconsistent to refuse citizenship to those who cannot promise to bear arms at the country's call.

Twentieth Century Religion

By Caroline M. Hill

AT THE last of the Nineteenth Century we heard much about the New Poetry, the New Education, the New Woman, the New Psychology. There was the New Religion, too, but it was not generally recognized. There was a new understanding of the great concepts that underlie all religions and a new and enlarged conception of what man will do if he is religious.

Adherents of the older conceptions of religion always consider the newer ones atheistical. Within the prevailing religion the pendulum is always swinging in long sweeps from prophets to priests and then back again; from those who break the old moulds and set the spirit free back to those who make moulds again; from those who believe in real service to those who believe in formalisms and vain repetitions, of which the spiritually-minded were weary in the times of Isaiah and Micah the prophets: "What doth the Lord thy God require of thee but to do justly, love mercy and walk humbly with thy God?" To do justly, love mercy and walk humbly are too prosaic for some temperaments. They do not enjoy the path of service, they strive to climb up by means of repetitions and vain oblations, making the great ideas into shackles. The service of man has always been the root and ground of the service of God.

The publication of four books by or about the heads of great social settlements, three of them in Chicago, call our attention to the work of these pathfinders who may well be called the prophets of a Renaissance of Christianity. "Mary McDowell, Neighbor," was published in 1928; "Robert A. Woods, Champion of Democracy," appeared last fall; advance chapter of Jane Addams' "Second Twenty Years at Hull House" were in the October and November issues of *Survey*, and Graham Taylor's "Pioneering on the Social Frontier" is going through the press.

William James said that a new era of religion always follows upon some new ethical discovery. A new conception of religion came following the social conflicts consequent upon the Industrial Revolution. When a group of Oxford students went out with Edward Denison to live in Stepney in order to share the privileges of culture with the under-privileged, and another group went with Ruskin to mend a road in Hinchley because "no one can sympathize with the working classes until he has known an aching back," they gave practical religion a new start.

This new grounding of religion was contagious. Matthew Arnold expressed it poetically in "East London," Canon Barnett wrote "The Service of God," and many young men in England and America went to live the life of service in the most crowded parts of great cities. They did not speak in terms of saving souls or use any of the conventional language of the church. The church disapproved of them because they did not hold definitely religious services and because they worked with all faiths and all nationalities. They knew no conflict of science and religion, for they applied the method of science to religion—they did the will that they might know the doctrine.

There are now about five hundred social settlements in the United States and England with an average of perhaps ten residents in each, or five thousand residents this year having the education of living next the people. Including the time they have been in existence, it is perhaps not too much to multiply this by ten; that is, fifty thousand people in a generation have had some experience in settlement life. If we add to this number all their friends and relatives and visitors and volunteers and those who have attended lectures and read the writings of the leaders of the movement, the influence of this army of "those who serve God for naught," as Canon Barnett put it, has reacted upon national life more than can be calculated. Because they are so close to the people they have broadened and educated the so-called educated classes quite as much as their neighbors. Since the war they have been misrepresented and persecuted for their international point of view.

These four new books are profoundly religious, without using the name of God or any of the terms of theology. There can be no better proof of this than the fact that in the early years of Hull House, the Italian women of the neighborhood always spoke of it as "The House of the Ladies of God." A friend of the writer was passing Hull House on a street car. Behind her sat a Jewish working girl and a man wearing a clerical coat.

"What place is this?" inquired the man.

"This is Hull House."

"What a pity such an institution has no religion!" sighed the man.

"No religion," exclaimed the girl, "why Hull House is *all* religion!"

In the early days of Hull House when the family was

small there was silent grace, after the manner of Friends, before dinner every evening. This was a recognition of something that had drawn a varied group into its service. About the same time Zangwill wrote a poem which ended

"Perchance all ye that toil on, though forlorn,
By your soul's travail, your noble scorn,
The very God you crave is being born."

A united Charities visitor was trying to get a very self-respecting neighbor to accept a load of coal during a spell of zero weather.

"But why will you not let me send it to you? Did Miss Addams not send you one last winter?"

"Yes, but that's different, Jane Addams and me's friends."

A Polish neighbor once said about the University of Chicago Settlement that it was a place where members of five Protestant sects, two Roman Catholics and a Jew could live together and be happy. A religion deeper than sectarianism, including the best of all the past but not encrusted with its savage superstitions, a great adventure in thought and life, is what the Twentieth Century demands. No organization has done so much path-finding in this century, created so many new positions, developed so many new leaders for so many kinds of new work from the humblest kinds to the mobilization of all the social forces in that highest form of social organization, the Community Council.

Previous to the meeting of the American Federation of Settlements at Cleveland in 1926, various settlement heads gave out for publication their ideas of the goals of settlement work. About two-thirds wrote in terms of the community and its enlargement to include the world, one-third in terms of enlarged opportunities for the individual. "A New World," said a Pittsburgh man head resident, "A New World is the goal of all our efforts." A new world is the goal of all religion, but in previous centuries it was expressed in terms of a golden city in a misty hereafter. How to build it on earth is what our century wants to know. Felix Adler expressed it in a modern hymn:

"We are builders of that city;
All our joys and all our groans
Help to build its shining ramparts;
All our lives are building stones."

One of the great sayings of Canon Barnett, who was prepared to be Dean of Westminster by his work at Toynbee Hall, was that we must recognize our own city as the city of God. Most people think of their own city as the city of Satan and look for another beyond the grave. Live settlement workers have sought the way to make the new world in their own city.

Mr. Robert A. Woods, for thirty years head of a settlement in South Boston, had been trained for the ministry and was one of the many who went from that calling into social work. He edited "The City Wilderness," a collection of studies which Mrs. Woods calls the first social survey in America. A more scientific survey was made of Pittsburgh in 1907, then of Birmingham, Alabama; Cleveland, Ohio; Springfield Ohio; Topeka, Kansas, etc. Following these studies the theological schools began giving courses in Modern Social Movements, Industrial Problems, Immigration, Unemployment, Housing, Community Organization.

Now the Federal Council of Churches has a Research Council and employs an expert trained in the technique developed by sociologists and psychologists, publishing a handbook on "How to Study the City Church." Co-operative Protestantism has set out on a five-year program of survey and adjustment of religious forces to the ground to be covered. Twenty-five years ago the churches had no social theory and no facts. Universities were just beginning to get them. William James wrote Jane Addams that he always waited for her books to know where he was sociologically. Some other writers have not been so honest in their acknowledgments.

Practically all ministers of that period were like Harry F. Ward, now of Union Theological Seminary, who was then a Methodist minister "back o' the yards" with no interest in labor until he went through the Great Strike. Now he is Social Service Chairman of the Methodist Church. Raymond Robins, Charles Zueblin, Allan Burns and Everett Dean Martin are others who were trained for the ministry.

In 1911 the Methodist Conference adopted a creed including equal justice and opportunity, one day of rest in seven, a living wage, the right to organize. The churches maintain no lobby, never endorse candidates or ask senators to vote for their plans or use political methods, but they do keep up sustained research work, point out ethical issues and publish conclusions. One of the most active researchers is Dr. Graham Taylor's successor in Chicago Theological Seminary.

All along the creed for settlements has been democracy and not to be democratic has been about the only heresy. "Democracy is a religion or it is nothing," Dr. Taylor often says, "for it demands the new birth, the putting off of the old man and putting on of the new man. Churches are in more haste to get members than to get religion. Settlements are likely to be impatient, too; they must have the patience of the geologic ages, the patience of God—to whom a thousand years are as one day." Now in England it is an accepted fact that settlements are at bottom religious. Sir Arthur Henderson, Secretary of Foreign Affairs in the present Cabinet, said at one time: "It seems to me that one of the great safeguards against the disintegrating influences that are at work on modern society are in these great (religious) settlements. We have to extend the range of their power and to develop their activities as means of promoting the unity of classes and of spreading a new conception of brotherhood among all sections of the community."

To set free the creative energies of both residents and neighbors, to make them both into good citizens, to help them find themselves, is the modern way of religion. To interpret American life to the immigrant, to answer his questions, to connect him with the employment bureau — these functions caused Richard Watson Gilder to give to social settlements the best name they have ever had—Houses of the Interpreter. Every call that comes to the door is an insight into the affairs of city, state and nation, an invitation to feel out some method of approach to the remedy for some social ill.

A common program for all settlements has been:

1. The abolition of poverty.
2. Better consumption by the working classes.
3. Increased physical efficiency.
4. A new education for a new social order.

These principles found expression in the platform of the Progressive Party of 1912. Percy Alden and Keir Hardie, who organized the British Labor Party, were members of Mansfield House near the London docks at the time when its tone was most distinctly religious.

The religion of service worked out by those who love their fellowmen is entirely in harmony with the voice of the poets of this century. "God is something you have to *do!*" says one of them. Wings above and everlasting arms underneath, caring for every hair of our heads—these are the poetical ideas that have comforted all generations. The fear that we shall be lost as individuals is perhaps the greatest reason why the older generation opposes the newer conceptions.

The god of the religious poets of the earlier centuries was an absolute monarch, a militant despot described in Heber's hymn, "The Son of God Goes Forth to War." A great step in Democracy was taken when the emphasis was put upon the soldiers instead of the commander in "Onward Christian Soldiers," but the idea of this century is expressed by Percy Mackaye:

"We who, craven in our prayer,
Would lay off on Thee our care—
Lay on us, instead, thy load;

On our laggard wills, Thy whips:
And Thy passion on our lips!
* * *
"Lord, our God, to whom from clay
Blood and mire Thy people pray—
Not from Thy cathedral stair
Thou hearest:—Thou criest *through* our prayer,
For our prayer is but the gate:
We who pray, ourselves are fate!

"Fill us with the reasoned faith
That the prophet lies who saith
All this robe of destiny,
Torn and tangled, cannot be
Newly wove and redesigned
By the godward human mind."

The Internationalism for which all socially-minded people labor is itself a religious idea. God has other sheep that are not of this fold and there are many mansions in his house. The goal of religion is that the knowledge of the Lord shall cover the earth as the waters cover the sea. Those who live together in crowded parts of great cosmopolitan cities are not afraid of the idea of the United States of Europe.

While it is too much to say that a new and different religion burst upon the world in the late Nineteenth Century, it is not too much to say that the true path, which is always being lost because of the hardness of men's hearts, has been rediscovered. Religion has been relived and paths towards a new world have been blazed out. When the leaders of this new service of man, its prophets, are dead will then the priests come into control? Will service become mechanical and only for *pay?*

Chicago, Ill.

What Must We Do to be Saved?

BY B. WILLIS BEEDE

RECENTLY there has appeared in certain magazines lists of answers to the question, "Why has missionary giving fallen off to such a marked degree?" With the exception of one or two smaller Mission Boards, all organizations doing work abroad report a more or less consistent decline in receipts over a period of five or seven years. Among the answers listed were the following: The American churches have been giving their money for education and the erection of new churches at home. The revolution in China has made many feel that missionary work is not worth while. The growing independence of National leaders makes the sending of missionaries unnecessary. American Christians have slumped in spiritual and moral idealism. Wartime benevolent appeals left the nerves of church people jaded and worn. The Boards have failed in their program of missionary education. Missions have fallen under the blighting hand of both fundamentalists and modernists. Missions have failed to identify themselves with the new aspirations of the people. The list might be lengthened and amplified, but this is sufficient to set forth the trend of thinking on the part of men and women who are trying to find their way through a baffling maze of difficulty, uncertainty and almost despair.

It should be evident to all thoughtful folk that sustained generous giving of any kind is dependent upon an internal motive. The mother in the home washes dishes and soiled clothing, scrubs floors, darns socks, prepares meals three times a day, patches trousers and does a multitude of other things because she loves her family. The true student grinds through an immense amount of exhausting labor because he loves the quest for truth. The investor sinks his money into venture after venture because he believes he will receive dividends. The doctor spends weary, watchful hours at the bedside of a desperately ill patient because he is inspired by the hope that he may conquer disease. God so loved the world that he gave his only begotten Son.

Somehow we have all too often in our religious work overlooked this fundamental rule in our attempt to secure benevolent funds. We have lashed people with their financial shortcomings. We have berated them for their failure to boost the budget. We have levied quotas and assessments. And then we have wept over the necessity of retrenching our work both at home and abroad.

Some one has said that the Lord—and it applies equally well to church organizations—loves a hilarious giver. Now hilarious giving depends upon a hilarious heart. And a hilarious heart is motivated by joy and love and sympathy and devotion and humble gratitude. The professed follower of Jesus Christ who enjoys a daily fellowship with God; the man or woman who lives in vital contact with the unseen; the person who has stood and seen all God's goodness pass in review before the eye of his soul; the individual who lives in the presence of the cross and the resurrection; the human being who has felt the mighty rushing of the Holy Spirit sweep into and through his being, has a hilarious heart and is a hilarious giver.

The reason why Mission Boards have cut down on their export of money, missionaries and message is due fundamentally to the fact that the church members have so little to share with others. People can't export what they haven't got. Bankrupt souls can't export spiritual coin.

This fundamental law applies to Friends of the Five Years Meeting as well as to other religious groups. Until we become spiritually solvent, until we have something so very precious to our souls that we have got to share it with others, benevolent receipts will continue to decline.

How best to revitalize the Society of Friends; how to fan into flame the smouldering embers in cooling hearts, is another problem. If any one has a concern to help in pointing out the solution of the problem, the American Friends Board of Missions will be grateful. Some have already suggested the way out, but much more light needs to be reflected on our pathway before the day dawns.

Jesus Christ, the Redeemer

Ye are redeemed by the precious blood of Christ. (Peter 1:18, 19.) Many are unwilling to accept salvation in this way, but most evidently it is God's way. The Passover, the most important of the Jewish Feasts, clearly typified the sacrifice of Christ; else, why is he called the Lamb of God? We are told in Leviticus 17:11, "It is the blood that maketh atonement for the soul." And again, in Hebrews 9:22: "without the shedding of blood there is no remission." The song of the redeemed in Heaven to the Lamb is, "Thou wast slain and hast redeemed us to God by thy blood." (Rev. 3:9.) Over and over, the New Testament points to Christ, not only as our helper, but as our Redeemer, and to those who accept Him, his blood is indeed precious.

E. SIMKIN.

Popular Ridge, N. Y.

Report comes from Sofia, Bulgaria, in southeastern Europe, that the tenth anniversary of Prohibition in the United States was observed by the people with as much ecstasy as if they were celebrating some big success in their own country. Groups went around the streets singing; lectures and parties were given by temperance organizations. The Minister of Education ordered that in every school one of the morning hours be devoted to a lecture on Prohibition. This account is from the W. C. T. U. *White Ribbon Bulletin,* which adds that "the youth of Bulgaria are without doubt for Prohibition."

Over the Alps into Italy

A Letter from David M. Edwards

BEING in Lucerne, Switzerland, and having spent a never-to-be forgotten day, it is difficult to refrain from, first of all, writing about it; but if I am to convey to readers any orderly notion of our travels and experiences I must begin at the beginning. See us then at No. 2 Bedford Place, London, loading our luggage into a taxi to start for Victoria Station, where we are to take the train for Dover. The little group who bid us farewell is composed of several nationalities. First of all are American; for the guests of this particular house are mostly from the U. S. A. Then there are Britons, Germans, Austrians, Hollanders, Swedes, Italians, Arabs and French. Among the British are representatives from Australia, New Zealand, Canada, South Africa and the Irish Free State. Then, too, several American universities and colleges were represented. There were the University of California, Miami University, University of South Carolina, Wellesley, Wells and Hood Colleges. The good wishes of all these diverse people, who have become our friends, gave us an auspicious entrance to our trip.

At Dover, after passing through London with the groups of gossipy chimney pots, and through a bit of rural England, just now bursting into bloom, through the small fields with numerous people working in them, we went on board the channel boat which was to carry us to Ostend. For a while after we set sail we are in sight of the chalk cliffs of England and not long after we sight France, along which we sail until, after four hours, we reach the Belgian seaport. Here we board a train for Cologne, Germany. Belgium is one continuous garden. The most thickly populated portion of Europe, it has from necessity been brought to a high state of cultivation. Aside from the different crops and size of farms, it reminds one in its floor-like appearance of northern Indiana and Ohio. As soon as one touches the Continent he commences to behold the procession of caps that is continually passing by. Caps of every conceivable shape and color. Uniform is ever in evidence and the cap is the real feature of the uniform. Every representative of every business that serves the public wears a cap and each class requires a different cap to distinguish it from all others. It must require much ingenuity to invent a new kind of cap.

At Aix la Chappelle we encounter the customs officials who, after seeing by our tickets that we were going straight through to Italy, pass our luggage without inspection. Arriving at Cologne, or "Koln," as the Germans like it, at 22 o'clock we follow our stout porter, who insists on carrying all our five bags, to our hotel. And here a surprise awaits us, for in the lobby we meet Dr. McMillan, Professor of Education at Miami University, who with Mrs. McMillan, is spending his sabbatical year in Europe. Visiting with these friends is so interesting that it is midnight before we retire for rest, although we must respond to a call from the night clerk at five in the morning in order to catch the boat for the trip up the Rhine. See us then at an early hour following our porter who, profiting by his experience of the previous evening, wheels our luggage in a cart to the boat. Turning a street corner we get our first view of Cologne's wonderful cathedral. Just here we overtook two American ladies also going to the boat, so they with Elizabeth Edwards and Phyllis go into the Cathedral while I keep on with the luggage. When they arrive at the boat they are almost in tears because they had not planned to remain for a day in Cologne to see more fully this marvelous piece of architecture. The construction of this cathedral was commenced in 1248. Work ceased in 1500 and the building fell into decay. In 1724 the French used the half-ruined church for a hay magazine. In 1813 reconstruction was begun. Since then more than $7,000,000 have been spent upon the building. Many wonderful treasures are contained in the cathedral. One chapel, "The Chapel of the Three Kings," legend or tradition tells us contains the bones of the Magi which were carried to Constantinople by the Empress Helena from one of the crusades. Duns Scotus, the great churchman, was buried in the cathedral. One of the many bells weighs thirty tons. The clock strikes the hour on the basis of 24 hours in the day; that is, at midnight it strikes 24.

A VOYAGE UP THE RHINE

But here we are on board a splendid boat on a most beautiful day starting up the Rhine on a trip which will require thirteen hours before we reach Mainz. And wonderful hours they are; and there were not too many of them. Every minute was teeming full of interest and every mile of the way displays something of historic or legendary significance; for the Rhine has entered into history and tradition in a most thrilling manner. Here are a group of German people who very soon begin to sing. And when I say sing, I speak advisedly, for the Germans can sing with a zest and a vigor and a pathos encountered in no other people. While my German is quite rusty and I could not follow all the words of the songs, the word "Rhine" was of frequent use. It seemed that they had selected songs about The Rhine. They did not sing, much to my satisfaction, "Deutschland Uber Alles."

Soon after leaving Koln we dock at Bonn, a city of many interests, but certainly distinguished as much as in any other way by the fact that here Beethoven, the great musician, was born. Just below Bonn the river passes between some very high hills and the scenery is rugged and beautiful. Then follows a long stretch of beautiful level land on either side covered with prosperous appearing farms. Then again rugged hills, but not too rugged to be terraced for grape culture. Indeed, for much of the distance the rugged slopes on either side were marvelously terraced and most wonderfully utilized in the growing of grapes. One would suppose that enough grapes could be produced from the miles of vinyards stretching up the slopes on either bank of the Rhine to supply the world with wine. Some of the noted brands of wine are produced from these Rhenish vineyards.

But the objects of chief interest are the ruins of old mediaeval castles which are so numerous. One is scarcely out of sight of one of these, and frequently two or three are to be seen from the same position. What a wealth of history and legend they contain and how abundantly they have entered into poetry and song! When we passed through Bingen I remembered "the Soldier of the Legion" who was born at Bingen, "fair Bingen on the Rhine," also the reference to this city in Longfellow's "Children's Hour" where he speaks of the "Bishop of Bingen in his House Tower on the Rhine." And there the "Housetower" is, built on a small isle in the stream. Now we come in sight of The Lorelii and I remember when Dr. Wm. L. Pearson tried to teach me the German language. Well do I remember when he taught us to sing "De Lorelie." But it is not possible to tell here all the traditions that cluster around these old ruins. They are mute but persistent reminders of a social order, which we call the Feudal System, which passed away because it would not adjust itself to progress, just as every civilization or social order is doomed to do which fails to minister to the rights of the masses of people.

But the boat keeps stopping at the wharves to take on and let off passengers. I am reminded, but only by contrast, of the trip the Eddy party took down the Volga last summer. How different the passengers of the two boat trips. The Russian peasant and the German gentry, but to mention and make plain the contrasts would require more

space than is here at my disposal. Fundamentally, however, the human material in the two peoples is equally good.

The Rhine is a busy river. We were continually passing and meeting funny little tugs conducting from five to ten large freight boats all cabled end to end and looking like a small hen that had inadvertently set upon goose eggs and now felt the responsibility of providing care and protection to the great goslings.

How small the world is! There were several Americans on board. One of these, Josephine Leverett, from New York state, mentioned a trip she had taken with Edward O. Janney and wife, speaking particularly of ability in joke and story-telling. Incidentally, she wondered if such ability was not a particular capacity of Quakers, and when I remembered the many distinguished "yarn" tellers amongst us—Levi Pennington, Charles E. Hiatt, Alex. C. Purdy, Wilbur K. Thomas and several others, and especially that master of the art, Rufus M. Jones, and remembering how Quakers love humor and jokes, I felt inclined to acknowledge that there was a rather striking coincidence here if nothing more.

STROLLING IN QUAINT OLD CITY

But all things earthly come to an end, even such pleasant experiences as this trip up the Rhine and we, at last landed at Mainz. After getting settled in our rooms, I walk out into the city—as is my custom—and without any regard for keeping my bearings wander on for more than an hour. One gets closer to humanity and comes more nearly to getting the flavor of the particular humanity among whom he finds himself in this way than in any other. I dislike "personally conducted" tours. I do not like professional guides. Nothing so fatigues one as to race after a guide, listen to his memorized description, much of which is pure bunk, and grows with the telling and retelling as did the story of the Three Black Crows. The only use I can see for a guide book is to read after one has found his own way about. There is something thrilling and intriguing in going up or down inviting streets and the narrower and crookeder they are the better, coming upon an interesting looking place and then, unaided, discover what it is and why it is, and all about it. And so I wandered on in the quaint old city of Maynce or "Mainz" as the German spells it. I notice that Charlie Chaplin is appearing at a "cinema," and it really made me homesick to see the pictures advertising this grotesque comedian. The *Saturday Evening Post* is on sale, but the price is equivalent to forty cents of American money. There are standing about groups of people talking and laughing in the most friendly way and the tone of voice employed, the snatches of song that float to the hearing made it seem that one was viewing a great family at its evening recreation. But what a surprise! I am passing a group of a dozen boys and girls who are evidently planning something when, just as I come abreast, one of them takes off his hat, steps back from the group, and with a low bow says in very good English. "Lead us not into temptation." Early the next morning I go down to the old cathedral. There is a service in progress. A priest with two assistants is going through the forms. There is much ado with the robes, the ringing of small bells, the swinging of smoking censors, etc. Some fifty people are scattered through the vast room, all kneeling and crossing themselves.

A PERFECT DAY IN LUCERNE

Again we move on. This time by train to Lucerne. A good train. Even third-class is satisfactory, though the seats are uncushioned. The passengers seem to be well-to-do people and when one can get into a "nichtraucher," (a non-smoker) he is as well served as he would be in second-class. We arrive at Lucerne too late to see much, and being tired retire with visions and anticipations of what awaits us tomorrow. And what a day the morrow was! No more perfect day as to weather could be imagined. The forenoon spent at the lake and the afternoon at the mountains, reaching the latter by a funicular railway, gave the day a variety and pleasure which it is not easy to duplicate. We agree at night that we held in memory no more perfect day.

After so perfect a day and two good nights in which to rest in Lucerne we were ready for what our friends have told us would be a most thrilling part of the journey, and such it was. The snow-capped peaks of the Alps, a dozen of them are in full view from Lucerne. For much of the way to the St. Gotthard Pass and beyond, snow-capped peaks are in view. The train winds about, running around the base of a mountain, with a beautiful lake on one side, passing through numerous tunnels of varying length, turning and twisting about, ever higher and higher, and at every turn or emergence from a tunnel, a view more beautiful than any before is presented, until we find ourselves right up in the clouds, almost among the snow peaks themselves, where there is perpetual rain or snow, according to the time of year. But even so we do not get away from man's habitation, for even at these heights are houses and houses surrounded by gardens and vineyards. Everywhere are the vineyards, clinging to the terraced sides of the mountains, looking like some giant's washboard, stood out to dry.

After a time we note that the water in the streams along the track is flowing in the direction we are going and we know that we have crossed the highest elevation. Soon men in uniform come aboard and we know that we are about to cross the border into Italy. There are other signs, the principal one being a change in appearance of the people. When we left Mainz, signs on the trains were in three languages—first German, then French and then Italian. After leaving Lucerne the order changed to French, German, Italian, but now the order is Italian, French, German.

JUST ABSORBING THE BEAUTY

And here we are in Milan, having spent a day in going to a few outstanding places of interest and then just prowling about. First, of course, we went to the marvelous cathedral—the one with 135 spires, 66 massive interior columns, twenty feet in diameter and reaching to great height, with innumerable carved figures clinging in every conceivable location on the walls, gargoyles and other grotesque figures, with its wonderful bronze doors covered with scenes from the life of Christ. We have occupied a room in a pensione just across the Piazzo del Duoma from the Cathedral and one of us is constantly at the window looking across at it and trying to get our fill of the beauty. Then, too, we went to see Leonardo da Vinci's noted picture, "The Last Supper," located in the Sante Marie des Graces, painted in 1495 on common tempera, and still holding well the original colors. This picture is the most noted representation of this scene from Christ's life. I had always taken Thomas for Judas, but now I see my mistake. There is but one face, when you see the picture at close range, that would do for Judas.

In the morning we "entrain" for the southward, going through ancient Genoa and to Pisa, where we shall spend the night.

ON WINGS

Sunrise and June—
A meadow-brook where dewy shadows lie,
Where bobolinks rise, singing as they fly.

Sunset—the moon—
A couch of pain, a hush, a last goodbye;
A raptured spirit mounts into the sky.

JOSEPHINE ILIFF.

Richmond, Indiana.

WESTERN YEARLY MEETING

Those expecting to attend Western Yearly Meeting at Plainfield, Indiana, August 18-24, and desire accommodations may address the chairman of the Committee on Entertainment, Jennie Halderman, Plainfield, Indiana.

California Yearly Meeting

Special Evening Evangelistic Services

THE thirty-sixth annual session of California Yearly Meeting of Friends was held June 18 to 24, at the First Friends Church in Whittier, California. It was marked by moments of high inspiration and a spirit of unity and Christian love.

A special effort was put forth to make the Yearly Meeting a truly representative one, and with this in mind pastors from the four Quarterly Meetings comprising the Yearly Meeting were chosen as speakers for the evening evangelistic services.

R. Ernest Lamb, pastor at Los Angeles, representing Pasadena Quarterly Meeting, spoke on the evening of Wednesday, June 18, the first day of the Yearly Meeting. His subject was, "The Preacher of Galilee," and his text John 7:46, "Never man spake like this Man." Among other things he said: "Jesus has been called a visionary and an idealist, but as the fruit of his message we have all the great practical benefits that have come to mankind, such as education, the emancipation of slavery, philanthropy, and social movements. These show that the idealistic program of Jesus works in human life."

Ray L. Carter, president of the Huntington Park Training School, representing Whittier Quarterly Meeting, spoke on Thursday evening on the subject of "Divine Ownership," with John 13:1 as his text: "Having loved his own which were in the world, he loved them unto the end." He summed up his message at the close: "Christ's own are here for service. We are to represent him, to adorn the gospel of Christ, and to carry his message to a lost world."

Berkeley Quarterly Meeting was represented by C. Herschel Emminger, pastor at Oakland, who spoke on Monday evening on the subject, "Interpreting the Spirit," from the text, Acts 1:8, "Ye shall be my witnesses." He said, "A perpetual Pentecost with its resulting practical Christ-likeness is imperative interpretation for today. Ought not our witness be as true in its humble place as were the works of Jesus, the Father and the Scriptures?"

Joseph S. Fox, pastor at San Diego, representing San Diego Quarterly Meeting, was the speaker at the last session of the Yearly Meeting, held Tuesday evening, June 24. His text was, "The God that answers by fire, let him be God," taken from Elijah's contest with the prophets of Baal on Mt. Carmel. He said, "Pentecost was the fulfillment of the Old Testament shadows of a God of fire. God's fiery baptism brings out spiritual qualities of life that are very convincing to seeking hearts."

The opening Yearly Meeting sermon, on Thursday morning, was preached by George A. Deshler, pastor at Yorba Linda. It was centered in the subject of prayer, and sounded a keynote for the entire week.

Allen U. Tomlinson, who has been clerk of the Yearly Meeting for thirteen years, presided as usual at the business sessions. He was assisted by Nellie White as reading clerk, and Mary H. Lewis as recording clerk. Joseph G. Reece led the singing, and Grace F. Dixon was at the organ.

Two banquets, one for men and one for women, on the evening of the first day, combined to make an auspicious beginning for Yearly Meeting week. Edwin McGrew, pastor at Pasadena, gave a strong talk on "Cooperation" at the men's banquet, and Barclay C. Winslow of Pasadena, president of the Men's Extension Movement, presided. At the women's banquet, Grace H. White gave a comprehensive and interesting report of the General Conference of the Friends Women's Missionary Union, which was held recently in Oskaloosa, Iowa, and which she attended as the California delegate. Effie E. Gregory, president, presided. Over two hundred women were in attendance.

Friday, June 20, was missionary day, and one of the high water marks of the Yearly Meeting. Five returned missionaries: Dorothy Cammack of Honduras, R. Esther Smith and Lester and May Stanton of Guatemala, and William F. Henley of Alaska, presented the problems of their respective fields. Six prospective missionaries, most of whom intend to leave during this year for the field, were introduced. They were Joy Riderhof, Lenore Cammack, Dorothea Taylor, Dorothy Stone, and Arthur and Irene Schnasse. A consecration service was led by Charles S. White, general missionary superintendent.

Groups from the local missionary work among the Mexicans and Japanese were present at the Sunday afternoon session devoted to the interests of missions. Also the incoming and outgoing missionaries already mentioned were again presented. In fact, this group of missionaries were in evidence throughout the Yearly Meeting, and were much in demand at the unofficial sessions, as the eight o'clock devotional meetings and the women's missionary meetings.

The Christian Endeavorers held the center of attention on Saturday, June 21. Wilmer Pyle, the C. E. president, gave a report of the year's work, and Edwin McGrew told of the inspiration which the young people received every summer at their retreat, Camp Arbolado.

The educational session was held on Saturday afternoon. President Walter F. Dexter of Whittier College gave the annual report. Whittier College is one of 216 standardized colleges in the United States, and this past year had an enrollment of 412, with 77 members of the graduating class. "An exceptionally fine spirit has existed, and the faculty and administration have stressed high standards and ideals."

Two college reunions of interest to many were held. A large number of alumni and former students of Friends colleges and academies were present at the luncheon of their organization held on Saturday. Reminiscences were the order of the day. At the Penn College reunion, held late Saturday afternoon, Edwin McGrew presided, and tributes were paid to the memory of Rosa E. Lewis by Edwin McGrew, Walter J. Homan, Edith E. Smith and Mary H. Lewis.

Florabel P. Rosenberger was the speaker at the Sunday morning service, the most largely attended of any of the entire Yearly Meeting. With "The Alpine Call" as her subject, and drawing from her wealth of experience as a Christian educator, she gave an address that was remarkable for its spiritual appeal and beauty of expression. She developed her message around the life of Theophilus Waldemeier, who "as a lay missionary in Abyssinia, a teacher in Syria, and the founder of an asylum in Lebanon, touched four continents with his Christian message," showing "the extensive influence of one whose personality and talents were consecrated to the service of God and humanity." She told of the challenge to the youth of today, and the universal need of a personal God.

Walter J. Homan, who returned this year to his position as head of the religious education department of Whittier College after two years of advanced graduate work at Yale University, gave a splendid talk at the Monday morning session on "Creative Education." "The aim in religion has had altogether too much interest in the gaining of knowledge. We have taught John and Mary to 'repeat' the Ten Commandments, the beautitudes or the Lord's prayer. And too often John and Mary are not able to apply those high and valuable principles in life."

Frank W. Dell, who has been general superintendent of the Yearly Meeting for the past three years, and who has again been chosen for that position, had a prominent part in the meetings. He gave a stirring address at the Tuesday

morning session devoted to the interests of the Evangelistic and Church Extension Board. His subject was "Evangelism, Its Messengers and Its Message," and he illustrated his message with a large chart thrown on the wall from a stereopticon lantern. He was also the speaker on Sunday evening, illustrating his subject, "Human Personality in the Presence of Jesus," by thirty lantern slides. This lecture is one of a series of twelve illustrated lectures on "Personality, What It Means and How to Realize It," which he has recently prepared.

Memorial services for ten ministers of the Yearly Meeting who have gone from works to reward during the past year, were held on Tuesday afternoon. Those whose memory was honored were: Irvin Cammack, George Tsunetsuke Hayashi, Allen J. Stout, Rhoda M. Hare, William P. Smith, Tilman Hobson, Rebecca Naylor Williams, Harry R. Keates, Osborne B. Ong and Mary S. T. Ong. Tributes to the last two were unofficial.

A true Quakerly interest in peace, legislation and social service marked the meeting on Tuesday afternoon, the last day of the Yearly Meeting. Albert N. Chamness presided during part of the service, and David Henley presented the annual report of the Yearly Meeting Friends Service Committee, which has worked this past year with the Pacific Coast Branch of the American Friends Service Committee. David Henley made a plea for cooperation in the cause of world peace, urging that all work together for a bigger, higher civilization, in which the occasion for all wars and conflicts shall be removed.

Louis T. Jones, who last year was given a minute from the Yearly Meeting to the American Indian tribes of Arizona and New Mexico, gave an unusually interesting report of his work during the past year. He told of the exchanging of friendship books between the children of Whittier and the Zuni Indian children, and stressed the unprecedented opportunity for service and the promotion of interracial understanding which is now before California Friends. Eva C. Wheeler, president of the Southern California Women's Temperance Union, and Dr. A. H. Briggs, superintendent of the Anti-Saloon League, both spoke, emphasizing the importance of electing "dry" men to office.

Among the out-of-state Friends attending the Yearly Meeting were Alice Kennedy, on furlough from Jamaica, and Evangeline Reams, field secretary of the Friends Rescue Home at Columbus, Ohio.

V. F. W.

The kingdom of God needs good business men to leaven the business life of the nation with the spiritual ideals of Jesus Christ.—R. P. ANDERSON.

The Christian Life

A Page Devoted to the Quest of Reality and Power in Daily Experience

Conducted by Ralph H. Boring

THE GRACIOUS PRESENCE OF GOD

THE GOSPELS

It was Matthew who recorded the announcement of the angel to Joseph concerning the babe to be borne by Mary his espoused wife: And thou shalt call his name Jesus: for it is he that shall save his people from their sins. In connection with this statement the writer further identified the child with the son foretold by the prophet Isaiah, who should be called Immanuel, which is by interpretation, God with us.

Matthew wrote his gospel to prove that Jesus is the Messiah of the Jews' age-old expectation. Mark wrote to set forth the heroic character and accomplishment of Jesus of Nazareth. Luke portrayed with deft pen the perfection and beauty of the son of Mary, Jesus the Son of the Most High. John wrote, in his own words: that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name.

Regardless of the fact that we enjoy greater privileges today, there are few of us but have wished that we might have lived in Palestine while Jesus was on earth. The conditions of those days were very primitive as regards material improvements and general knowledge but, after all, these are secondary considerations in the presence of a great personality. Nothing in history compares with the lives of the history makers. Hence it need not be thought strange that we have occasionally found ourselves longing that we might have been in the physical presence of the world's greatest history maker, Jesus Christ.

It has been suggested that the best test of a man comes in connection with unusual situations outside of his normal environment. Jesus does not suffer in our estimation when viewed in the light of this test. Within the borders of a neighboring people with whom the Jews were not on friendly terms Jesus, while his disciples were absent, was approached by a strange woman. As one reads the fourth chapter of John with its marvelous story of this casual meeting he is impressed with the perfect freedom from prejudice which Jesus exhibited. The woman of Samaria was of notoriously loose character, yet Jesus treated her with the utmost courtesy. He sought to bring a spiritual message to her by a method of approach which demanded skill and tact. The woman was unusually keen in her ability to meet the situations presented during the conversation until Jesus, at length, revealed to her his knowledge of the marital affairs of her life. Even then she was not at a loss for a reply, but acknowledged that he must be a prophet; at the same time asking him a question which she thought might ensnare him. He avoided the dilemma, however, which afforded him the basis for his final revelation of truth to her. This suggested to her mind the incomparable character of the expected Messiah to whom she referred. Jesus replied, I that speak unto thee am he. The woman believed, as did also many of her countrymen during the next two days which Jesus spent in their midst.

Another unusual situation arose in connection with a journey of Jesus into the borders of Tyre and Sidon. Here he was met by a Canaanitish woman who besought him to heal her daughter. It may seem that Jesus was here discourteous as he first declined to reply to her and when he did answer stated that it was not meet to take the children's bread and cast it to the dogs. The woman's ready acceptance of his declaration with an urgent request for the dogs' privileges prompts one to believe that seeming discourtesy of Jesus was but a tactful act directed to exalt her faith.

It was a little later that Jesus sought the reaction of his own people as he asked his disciples, Who do men say that I am? It is sad to note the uncertainty of some who had had the greatest opportunity to judge aright. John the Baptist, Elijah and one of the prophets were suggested. Jesus then questioned the disciples personally upon which Peter replied as given by Matthew, Thou art the Christ, the Son of the living God.

The faith of the two foreign women stands out with but little background in evidence. Peter had known and fellowshiped with Jesus since the beginning of his public ministry. Life rather than logic appears to have determined the attitudes of all three. Their faith responded to Jesus because of what he was and what they were. Jesus was constant in his character. But while these and others recognized him as the Messiah and accepted him as their Lord many said that he had a demon. The difference lay in the personal character and attitude of the individuals.

In regard to his teaching Jesus said, If any man willeth to do his will, he shall know of the teaching, whether it is of God, or whether I speak from myself. It was this attitude of responsive and open-hearted sympathy with Jesus personally that led to an appreciation of his true character. God walked among men. To those who yielded to him willing obedience and the loyalty of their lives it was given to recognize him.

GERVAS A. CAREY.

Seattle, Wash.

CORRESPONDENCE AND COMMENT

These columns are open to expressions of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

How Lincoln Overcame

Editor THE AMERICAN FRIEND:

During the month of February much was written and said concerning two outstanding characters of our nation, Two men, whom it would seem God had raised up to meet the emergencies that were coming upon us. One, we recognize as the Father of our Country; the other the great Emancipator and Savior of our nation.

There is a story in regard to Lincoln that ought not to be lost to our people and nation. This story certainly has never been published in full. It is likely that the present writer is the only living person to whom it was communicated directly; at least, who remembers it sufficiently well to relate it clearly. First, it should be stated that he was a young country school teacher in Iowa at the time of the Lincoln-Douglas debates, and that he remembers the great crowds of people gathered everywhere, the "pole raisings" and the flags floating high in air. The "Wideawakes" were much in evidence, wearing oilcloth caps and capes, marching with torches to the music of fife and drum. The Dred Scott Decision and the Fugitive Slave Law had aroused the North to a high state of indignation.

The "Underground Railroad" over which thousands of runaway slaves escaped to Canada; John Brown's raid; "Bleeding Kansas"; Lovejoy's imprisonment and his release by a mob had created much excitement. "Copperheads" (Southern Sympathizers) sprang up all over the North. All these things arrayed the North and South bitterly against each other. "Uncle Tom's Cabin" had no little part in it. Lincoln had said, "The nation cannot live half slave and half free." Such were the conditions when the "Rail Splitter" was elected.

Soon after his inauguration, Fort Sumter was fired upon, and the war began. For a time it seemed that the conflict was almost balanced, with the South somewhat in the lead. In the latter part of 1862, when the tide of battle was against the Federal troops, really in the darkest period of the war, Lincoln determined to issue the Emancipation Proclamation. At the suggestion of Wm. H. Seward, Secretary of State, the date of its becoming effective was delayed until the first of January, 1863, by which time it was hoped the tide of battle would turn in favor of the Federal Army. But this did not occur, and when the Cabinet met on the First of January, 1863, "What shall we do?" was the important question. At that time much propaganda had arisen against the Administration. In a number of State elections, men opposed to the Administration had been chosen. Lincoln knew the Supreme Court would not sustain his act. Neither could they secure a sufficient number of States to pass an Amendment to the Constitution. The only chance was to make it a "War Measure."

Lincoln's slogan was "Right Makes Might." With him it was not now a question of what the people would say, or even of what the world would say. "Is it right?" was the only question. He took up his pen to sign the final document and found his hand unsteady from shaking hands with many visitors just previously. Not desiring his signature to appear tremulous, he rubbed his hand and wrist until they became steady and signed the paper. Then a furore arose all over the North. The "Copperheads" became intensely active. Many soldiers were ready to mutiny, saying they "were not fighting for the niggers" and their officers only by great effort kept them down. Vituperative speeches and editorials all over this country and in others as well were hurled at him. But he knew he was right, and that millions of the "cream of the earth" were with him.

A majority in Congress was against Lincoln. The Senate appointed a committee to wait upon him and demand the removal of Seward and Stanton from the Cabinet, and that Secretary Chase be made Secretary of State. This was in fact tantamount to demanding Lincoln's resignation as President. Burnside in command of the troops in the West was having no success, and it was a time of great depression.

In council with Stanton, Secretary of War, Lincoln said, "Burnside must be removed, but I cannot find a man to take his place. He is doing no good. It seems like everything is against us, even as if the Almighty had forsaken us. I do not know what to do, and cannot see one ray of hope." Stanton could offer no relief, and he left the council room. Lincoln walked with him to the door, and observing two women sitting in the waiting room, asked who they were. "They are two Quaker ladies who want to see you," was the reply. "Let them come next," Lincoln said, although there were others who had arrived earlier, officials on important business.

Rachel Grellet and Elizabeth L. Comstock were ushered into his presence. He received them kindly and sat down between them. He had met them before; indeed, had given them letters to all army officers, directing that they be allowed to go wherever they should elect under protection of the army. They had visited various camps and hospitals where, as angels of mercy, they had cheered many a soldier boy in distress, as two saintly mothers administering to their physical as well as their spiritual needs.

I will relate the story of this visit, as told to me personally by Elizabeth L. Comstock, giving it in her own words as nearly as I can remember:

"We were seated in the council room with Lincoln alone. We told him that we had been impressed that we ought to come to him with a message of love and cheer and encouragement. In appearance he was downcast and looked as if ready to give up. He said, 'Well, if you have any encouragement for me, please give it. I need it. Be free to say whatever is on your minds to say.' I said, 'Abram, we believe we have a message from the Lord for thee. He has laid a great burden upon thee and thou canst not bear it alone. It is too much for thee. He says, Be of good courage and I will be with thee. I will not leave thee nor forsake thee. Thou shalt prevail, only be of good courage. Cast all thy burdens upon Him. He is the great burden bearer. Nothing is too hard for him. The destiny of this great nation is upon him. Thy shoulders are too narrow. He invites us to cast all our cares upon him. Do not try to carry it thyself. Look to him. He will guide thee. He will give thee wisdom and thou shalt prevail. May it not be that God has raised thee up, like Moses, to be the great emancipator of his people? To establish the nation united and free? As he said to Joshua only be strong and of a good courage.'

"When we had finished our message, as we believed the Lord had given it to us, we arose to go and said, 'We had better not take any more of thy precious time.' He said, 'Aren't you going to pray with me?' With one voice we said, 'We hoped thee would ask for that.' We both knelt and he between us. We clasped our hands each in front. He reached his broad hand and clasped mine in his right and that of Rachel in his left, and his hands trembled like a leaf in a breeze. It was a very solemn occasion, and we felt as if we were helping him to roll the burdens off his shoulders, and that Jesus was there ready to receive them. When we had ceased speaking he said, Amen, good and strong.

"When we arose his countenance was so changed he looked as though he had the victory. And as we bade him farewell he said, 'Whenever you have a mes-

sage for me, or a request, come and you shall have a hearing at once. If you cannot come, write me. Write anyway.'"

Immediately upon meeting Stanton again, Lincoln said, "Stanton we are safe. Could you have heard the message and the prayers of these women you would say so, too." Burnside was removed. U. S. Grant had made some successful and important moves, without orders. He was made Commander in the West in place of Burnside. The tide of battle was turned. Strongholds fell one after another. Congress created a new office, "General-in-Chief." This was given to Grant. During the year 1863 Lincoln became master of the whole situation. GEORGE N. HARTLEY.

Fountain City, Indiana.

PLAINLY REGUSTED

Editor THE AMERICAN FRIEND:

In the issue of July 3, David M. Edwards has given the following picture of Mussolini:

Ever since the Fascist Revolution of 1922 revealed Signor Mussolini to the whole world in one blinding flash as a most outstanding personality, he has gone on to greater and greater achievement for his people and in doing so has manifested as unselfish and unseeking a spirit as has ever been manifested by any man in a place of such power throughout all history, so far as I know.

Has the writer never heard how Mussolini crushed out all democracy in Italy after it had struggled up the difficult road toward effective democratic life? Has he never heard how Mussolini has defied all Italian law, all civilized ethics to retain his leadership of Italy. Has he never heard of Il Duce's methods of harrowing even the families of his political opponents? Has he never heard how political opponents, democrats in spirit, are sentenced to exile, have their property confiscated, and frequently *disappear?* Fascism did not save Italy from Bolshevism, Fascistic literature and propaganda to the contrary. In 1922, Italy was slow moving but in the right direction. Today, Italy does not criticize Mussolini: it is too dangerous. If anyone believes that the speeding up of a few trains and the cleaning of a few streets are worth the loss of fifty years' experience in self-government, he may still admire Mussolini's career. To say the least, however, it is rather astonishing to find this brutal tyrant lauded as the most "unselfish and unseeking" man in history in a Quaker paper.

Las Vegas, N. M. J. C. RUSSELL.

A CORRECTION

I notice in THE AMERICAN FRIEND of May 22, under the caption, "The Mission Board Faces the Field," that some mistakes occur. There are ten missionaries in Jamaica, including Mrs. Hoover, who is there entirely on her own resources. There are only eight native ministers, evangelists and Bible women. The other twenty-seven are teachers in our schools and helpers in our institutions. There are fifteen Sunday schools instead of seventy-five. There are thirteen Christian Endeavor Societies, including the Junior and Intermediate Societies.

ALICE I. KENNEDY.

Consolidated Report of United Benevolences For the First Quarter of the Fiscal Year

YEARLY MEETINGS	(1929-1930)	(1930-1931)
Baltimore	$ 1,138.08	$ 1,083.03
California	189.00	.....
Canada	.....	.....
Indiana	5,374.64	6,904.99
Iowa	2,267.00	1,473.84
Kansas	24.66	112.00
Nebraska	245.56	30.00
New England	1,661.68	1,742.21
New York	1,620.48	847.20
North Carolina	1,338.80	1,338.80
Western	2,039.29	1,718.17
Wilmington	599.93	527.10
Oregon	871.16	713.66
Other Sources	427.45	1,461.72
	$17,797.73	
Deficit Funds	977.16	
Total Receipts	$18,774.89	$17,952.72

BOARDS AND AGENCIES	
American Friends Board of Missions	$ 15,859.30
Board of Young Friends Activities	399.82
Board on Prohibition and Public Morals	46.41
Board of Education	33.54
Board on Religious Education	276.54
Fund Aged Ministers and Missionaries	399.81
Emergency Fund:	
General Contingency	252.39
Deficit—	
Mission Board	513.80
United Promotion	171.11
Total	$ 17,952.72
United Budget for Year 1930-1931	$111,290.00
Receipts to Date	17,952.72
Balance	$ 93,337.28
Three Months Proportion of Budget	$ 27,822.48
Three Months Receipts	17,952.72
Shortage	$ 9,869.76

There is a certain query that runs as follows: "Are you just in your dealings, punctual to your promises, prompt in the payment of your debts——?"

What would justice in dealing with missionaries, secretaries, ministers and board treasurers, and promptness in the payment of united benevolent pledges do to the $9,869.76 shortage indicated above? We wonder!

UNITED PROMOTION COMMITTEE.

A CORRECTION

In the Los Angeles news items, on page 511 of the June 19 issue, our correspondent in writing up the Indian Friendship meeting mentioned among the visitors, Dr. John W. Dorland, as chairman of the Pacific Coast branch of the American Friends Service Committee. Dr. Dorland writes to explain that Dr. Herschel Coffin, Dean of Whittier College, is chairman.

OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary—20 S. 12th St., Philadelphia, Pa.

SERVICE COMMITTEE MEETING

The June meeting of the Service Committee took the form of a two-day conference, held at Earlham College, Richmond, Indiana, on June 18th and 19th. About 125 interested Friends were in attendance, most of them, of course, from Indiana and Ohio, but with a good showing from Pennsylvania, and at least three from New York. Two Friends came from Chicago, one from Kansas, and one from Montana, while Gordon T. Bowles gave his address as Tokyo, Japan.

The conference held five sessions, three on the 18th and two on the 19th. The first session was devoted to the work of the Home Service and Peace Sections. Thirty-three young Friends have been placed in Home Service positions for the summer. The two most unusual items are the supplying of five workers for a piece of rural community work in Maine under the supervision of a Congregational minister; and the staffing of a summer camp for the College Settlement of Philadelphia. The usual payment for this service consists of traveling expenses, board, room and $10.00 per month in cash.

Winifred Wildman gave a report of our intervention in industry in Marion, N. C., and Hugh Moore spoke of the present situation there. We are still doing relief work to the extent of about $200 per week, and Hugh Moore visits Marion one day each week. The spirit of reconciliation with church leaders, labor leaders, and to some extent the mill owners continues to develop. The fundamental problem in the cotton mill industry still remains almost untouched.

Vincent Nicholson reported for the Peace Section that 18 young men and women have gone out in Peace Caravans for the summer, and eight speakers and leaders for international discussion have been placed with the Methodist and Presbyterian Young People's Institutes.

REGULAR BUSINESS MEETING

A letter from Wilbur K. Thomas reported that he had completed the work of sorting, filing and storing the records of the Service Committee from 1917 to 1927. They are at Haverford College, under the care of Professor Rayner W. Kelsey. Duplicates, so far as possible, of records and pictures are being sent to the Friends Colleges. This is a very valuable piece of work, for which the committee is grateful.

President William C. Dennis, of Earlham College, spoke on some practical phases of the peace question, laying special stress on the effective work of the Carnegie Foundation, which finds the publication of fundamental books and the subsidizing of international law magazines its best means of work.

Murray S. Kenworthy, Field Secretary until recently of the Eastern Central Regional Committee, reported on the work of the year. In this time, he visited eight Yearly Meetings, 42 Quarterly Meetings, and 54 local meetings, besides 59 sessions of Friends conferences and 31 sessions of other conferences, speaking at practically all, and at 74 schools and colleges in three states, besides various other gatherings. Eight Quarterly Meetings have been organized for more aggressive local peace work, and he says that, in general, people are more receptive to the peace message than before.

The evening session on the work of the Foreign Service Section took the form of a general open meeting, at which the Secretary spoke of his recent visit to the Centers in Europe.

At 9 o'clock on the 19th, the conference met to discuss the spiritual service of the Society of Friends. A. Ward Applegate read a paper setting forth the work of the American Friends Board of Missions as a part of world-wide service of Friends. Friends work in China was also described, in connection with the recent visit of the deputation.

Following this, Passmore Elkinton led a discussion of wider Quaker Fellowship. Emphasis was laid on the fact that the Society of Friends at the present time is not sufficiently a fellowship, and that many Friends need quite as much of the actual spirit of fellowship as do certain persons outside of our Society. A brief report was given of the Browns' Mills conference, and of the proposed handbook for workers now in preparation.

At the afternoon session, Mervin C. Palmer, newly elected Chairman of the Eastern Central Regional Committee, presided. Walter C. Woodward spoke briefly of the Place of Social Service in the Christian Church. Murray S. Kenworthy followed with a discussion of the relation of the work of the Service Committee to the spreading of a personal Christian gospel, illustrating his talk from his own experiences as Field Secretary of the A. F. S. C.

Thomas R. Kelly presented the relation between the Peace Association of Friends in America and the A. F. S. C., while Vincent D. Nicholson emphasized the need for united work by the Peace Association and the Service Committee's Peace Section. He proposed that the Peace Section should be taken over by the Peace Association. It was decided to request the Friends General Conference and the Peace Association each to appoint two or more representatives to meet with representatives of the Service Committee in order to plan an effective merger of the interests of the Peace Association and the Peace Section.

HANDBOOK FOR MESSAGE WORKERS

With the growing feeling among Friends that their message of a simple and working Gospel is one much desired by many persons outside our own body, comes the necessity that we should be able to express that message clearly and effectively. Those of us who have been in the Service abroad know what our message may mean. One speaker on Peace from the Quaker standpoint was rewarded by such comments as these: "Why have we never heard this before?" and (from a Communist) "I never had any use for religion before, but I think I could accept this."

The Deputation to China found the same interest. Rufus Jones has been eagerly questioned in our own colleges, and all over the Orient. This eagerness for a knowledge of a simple faith, which works here and now, and the belief of many that the Friends have such a faith, demands the Wider Fellowship for which many Friends are now deeply concerned. At the conference held recently at Browns' Mills, N. J., it was decided to prepare a handbook setting forth briefly and clearly some phases of the Quaker message. This will be of the greatest value both to those who are called on to speak to audiences of Seekers, and to the everyday Friend who is often called on to answer questions as to his faith, and lacks the words to express what he knows and feels in his inmost heart.

MAGAZINES FOR POLAND

One of our most interested co-operators in Poland has been Pani Jagmin, the head of a school for girls in Warsaw. She is carrying on now a very important work in the creation of a peaceful Poland, the building up of friendship between children of the still unfriendly Polish and Russian groups within the country's own borders. Clarence Pickett had a long talk with Pani Jagmin during his short visit to Warsaw, and was deeply impressed with her earnestness. She would like to have copies of the *National Geographic Magazine* to use in this international fellowship work. Will Friends help her in this by sending her their magazines? Packages may be sent to her at 75 Filtrowa, Warsaw, Poland.

QUAKERDOM · AT · LARGE

W. P. Kissick, professor of History at Earlham College, is spending the summer, with his family, at Washington, D. C., and is making use of the Library of Congress in research work. He will return to his duties at Earlham early in September.

* * * *

Harry L. Leasure, pastor at Grassy Run Meeting, near Sabina, Ohio, for the past eight years, has been called again to continue as pastor, but will give only half time for the coming year. He and his family are taking a short vacation during the month of July.

* * * *

Rufus M. Jones has a chapter entitled "What I Believe About Prayer," in a new book, "Ventures in Belief," edited by Henry P. Van Dusen. There are twelve contributors who also write on live issues bearing on Christian convictions for a day of uncertainty.

* * * *

Leslie Shaffer, who has been continuing his studies at Hartford Theological Seminary, is acting as summer pastor for Westside Richmond Friends in the absence of Charles M. and Caroline Woodman, who have gone to their summer home near Portland, Maine. He will give full time to the work during July and August.

* * * *

Mabel Coffin, assistant in Friends Book and Supply House, Richmond, and secretary of the Indiana Yearly Meeting Young Friends group, attended the Conference at Quaker Haven last week. Ten others from Richmond accompanied her by bus on the 150-mile trip for the five-day gathering. They report a most enjoyable time.

* * * *

The Pendle Hill Board of Philadelphia, Pa., has announced a gift of $25,000 for endowment uses made from the estate of Emma C. Bancroft. It had been her desire to give this movement a substantial contribution and now that an adequate start seems assured her heirs have decided to fulfill their mother's hope. It is a gratifying additional token of confidence in the undertaking.

* * * *

The annual report of the Friends Tract Association of London, England, expresses strong encouragement from opinions voiced and by increased sales. The number of pamphlets and tracts sent out during the year reached a total of 73,303, including 5,224 of the Quaker Biographies. The Friends Literature Committee are helping by a substantial grant toward the issuing of a new number for the Biography Series entitled "Edward Burrough," by Ernest E. Taylor.

* * * *

Homer L. Morris has accepted a position as Research Professor of Economics and head of the department at Fisk University, Nashville, Tennessee. A member of the 1911 Class of Earlham College, he was Professor of Economics and Political Science at Earlham from 1918 to 1928, and for the past two years has been Director of Social Relations at Reading Hospital, Reading, Pa.

* * * *

A group of Young Friends, leaders in various activities, spent the first ten days of July in a Retreat at Go Home, Ontario, the beautiful summer home on the Georgian Bay of William P. and Ella R. Firth. Elizabeth Marsh, Executive Secretary of the Young Friends Board, took with her President Thomas E. and Esther Jones, of Fisk University; Ruth Outland of North Carolina, Paul J. and Betty W. Furnas of Philadelphia, Arnold Vaught of Chicago, Gordon Bowles of Japan, Fred Swan of New York, and Sarah Holmes of New Jersey.

* * * *

Bertram Pickard, head of the Friends Center at Geneva, Switzerland, is chairman of the commission which will conduct a complete survey of efforts being made by religious agencies throughout the world to further international peace. Thirteen other leaders in religious and social service have accepted positions on the commission which is operating under the auspices of the World Conference for International Peace through Religion, with headquarters in New York City. Thus far, twenty world religions are cooperating in preparation for the conference to be held in 1932.

NEWS OF OUR MEETINGS

The Monthly Meeting of Friends at Emporia, Kansas, is promoting four live Christian Endeavor Societies: The Junior, Intermediate, Senior and Young People's organizations. The Juniors and Seniors have both adopted the Standard of Efficiency Chart program put out by the Christian Endeavor for Endeavorers everywhere for the coming year. On June 22, there were more than sixty in attendance in the four societies. Each carries on its prayer meeting and social function program. The groups take turns furnishing special music for the evening church services.

* * * *

On June 13, the Friends at Denair, California, assembled for a social evening with Albion and Martha Gibson as the guests of honor. After a program of music, readings, and informal talks, gifts were presented to our pastors, who are returning to their old home at Liberal, Kansas. Mrs. Gibson's Sunday school class of Junior girls gave her a birthday book in which the guests wrote their names and the young people gave them a kodak book containing pictures of Denair people. The meeting gave Mr. Gibson a fountain pen and pencil and Mrs. Gibson a handbag containing some money for their journey. The Gibsons responded with gracious words of thanks. William E. Allen of Scotts Mills, Oregon, expects to begin pastoral work in Denair late in July.

* * * *

Kokomo Quarterly Meeting was held at New Hope meetinghouse, June 20-22. At the meeting on Ministry and Oversight, Arthur Haworth, pastor at Courtland Avenue meeting, emphasized the thought of blessing that comes to those who wait upon the Lord. Ward Applegate spoke of the duty of the church regarding some reforms needed which Friends should take up. People hungry for the gospel will not accept it without some practical demonstration of Christianity. There was a good representative attendance from the several meetings. Following the business of the afternoon, Ward Applegate opened the discussion on "Conditions in the Religious World That Brought About the Rise of the Society of Friends," that was interesting and instructive. Saturday morning Arthur Haworth, Ola S. Oatley and Fannie Roberts of Westfield, Lenna Chamness and Murray S. Kenworthy of Russiaville, had acceptable service. At the business session following dinner, encouraging reports were read of the spiritual condition of the monthly meetings. A special request was sent to Representative James E. Watson urging him to use his influence against the referendum system in Indiana. Fannie Roberts gave an inspirational message on Sunday morning which was much appreciated. Josephine Segraves, a graduate of Penn College and a member of New Salem meeting, who is conducting a Daily Vacation Bible School in the mountains of Virginia, reports her work very interesting and the people hungry for the gospel.

* * * *

The Salem Meeting of Friends near Liberty, Indiana, enjoyed a homecoming occasion on July 6 with a special program of songs, quartet numbers and remarks of a reminiscent nature from Friends who have known the meeting

for some time. Two groups had sixteen and fifteen, respectively, when counted. Among those present from a distance were Walter Albert, his wife and son from New Jersey, and Donald Gardner and wife from Florida. On Children's Day, June 22, an unusually good program was given with 275 present.

* * * *

At Up River Meeting near Belvidere, N. C., the Bible School is well attended and at the morning meeting for worship there is liberty as the Holy Spirit leads. Elizabeth White has served for several years as local minister. Sunday evening, two meetings are held at the same time, the Young People's Christian Endeavor in the auditorium, and the Juniors in one of the class rooms conducted by Mary White Winslow, who is doing excellent work with them. She also teaches the class of young women in the Bible school. The Children's Day program was well given on the evening of June 22. The Missionary Society convenes every third Sunday for roll-call and dues and special programs are given by special appointment. A Woman's Foreign Mission Union was organized a year ago with seven members and now has fourteen. The meetings are held at the homes of the members with a social period after the program. The first annual meeting was held last month at the church. An interesting feature was a pageant on Mite Boxes. Letters read from a doctor and a nurse in India and from Inez Perisho while cruising in the Mediterranean Sea were appreciated. A thank offering of more than $12 will be forwarded to the nurse in India. A reading contest was held and prizes given to groups making the most points per member. Much interest was manifested.

* * * *

Greenfield Friends (Indiana) were glad to welcome back their pastor, E. Partington, and his family, who have returned from a pleasant vacation trip to New York. While there they attended commencement exercises at Oakwood School, their daughter being a member of the graduating class. Greenfield Friends were fortunate in having the pulpit so acceptably filled in their absence. On June 15 Children's Day was observed, the children having their part of the program at the Bible school hour. Murray S. Kenworthy followed with a talk to the children, using the story of Joseph, which was interesting to both children and grown-ups. On June 22, Amy J. Marvel of Richmond told of her recent trip to Cuba and Jamaica. She spoke of the splendid work done by our missionaries, regretting the fact that much must be left undone, because of lack of funds. David Day brought a very helpful, practical message on June 29, using as a basis for his sermon the text, "If any man have not the Spirit of Christ, he is none of his." He is associate pastor at First Friends, Indianapolis.

A Vacation Book Suggestion

"WHAT IS CHRISTIAN EDUCATION?"

BY GEORGE A. COE

The theme of this book is Christian education taken specifically, being a penetrating examination of Christian education both as it is and as it might be. Our educational failures and why they occur; necessity for creative teaching; what a truly creative education might do to the church, and how it might effect our faith in God, are only a few of the themes analyzed by Mr. Coe in his latest book.

FRIENDS BOOK & SUPPLY HOUSE

101 South 8th Street Richmond, Indiana

* * * *

Hiawatha Quarterly Meeting of Friends was held, June 21-22, at South Fork Meeting, near Benkelman, Nebraska, with good attendance and interest. Theo. and Estella Foxworthy brought helpful messages in sermon and song. They have many friends in this Quarterly Meeting. Sunday morning, Estella Foxworthy spoke to the children and young people in the basement of the church, while Walter H. Wilson, Yearly Meeting Superintendent, addressed the older people on the Central Truths of Quakerism, in which the doctrines and views of Friends were clearly and beautifully portrayed. Some beautiful messages in song were rendered by young people during the sessions. Dinner was served both days by the women of South Fork and two business men of Benkelman provided ice cream for all. Many were pleased with the interest and spirit of progress manifested in the Quarterly Meeting.

* * * *

Children's Day exercises were given at Grassy Run Meeting of Friends, near Sabina, Ohio, Wilmington Yearly Meeting, Sunday night, July 6, when about twenty-five children of the community took part. For almost every exercise, the children were dressed in costume, which added to the beauty of the occasion. In "The Smiling Flower," sixteen girls wore green crepe paper dresses and pink petal collars. In amusing rhymes and actions they encouraged "all in the town to smile and not to frown." "The Pink Rose," by ten smaller children, was well given. A pantomime, "The Holy City," sung by Minnie Margaret Leasure, while acted by Jean Leasure, Lois Jackson and Lorene Kinsley, in costume, was most pleasing. A pretty drill and exercise was given by a number of girls, each carrying a red rose. The audience enjoyed a recitation by little Ruth Esther Haines and a solo by Ina Jean Peelle. A pageant, "The Crusade of Youth," was really inspiring. In this, Lois Jackson represented the Christian Spirit; Helen Kirk, the Spirit of Youth; Jean Leasure, the Spirit carrying the Gleam; while eight other girls, dressed in gray and purple, represented Knights in Quest of the Gleam. Then children, representing young manhood and young womanhood, came carrying their candles to be lighted by the Gleam; one carried, also, the Cross, another the Bible and another led a "little one," Berneda June Hershey, by the hand. After all candles had been lighted, the exercise closed with all grouped about the Cross. They left the stage carrying the Cross and the lighted candles, followed by all the children who had taken part in the program.

* * * *

Representatives from First Friends Bible School, Richmond, at the State Convention on Religious Education held last month in Huntington, Indiana, gave reports to a supper meeting of officers and teachers, July 8. Superintendents Cecil Scantland and Chalmers Dixon, teachers Cora Thomas and Ruth Dixon, and the pastor, William J. Sayers spoke on phases of the work in which they had shared. The following Sunday morning a service was conducted during the Bible school hour for the formal installation of officers and teachers who had been duly appointed for the next school year. Dorothy Riggin and Francis Wilson represented the young people at Quaker Haven Young Friends Conference last week.

* * * *

Friends at Arba, Indiana, have been greatly favored with six years of pastoral service by William and Edna R. Redick, who have endeared themselves to both young and old. Especially is this true of the young people of the church and community. Services on Sunday morning are well attended by young people, thirty being present on July 6 when Edna Redick gave an inspiring sermon on Faith. Last year one of the Christian Endeavorers attended the conference at

Quaker Haven and this five expected to attend. The work of the pastors has been effectively and well rounded up and they plan to leave in September for work in Walnut Ridge Quarterly Meeting.

* * * *

Greenville Friends, Iowa, closed their sixth annual Church Vacation School last Friday evening, June 27, with a program demonstrating the nature of the work for the two weeks. The enrollment was 66 and the average attendance close to 50. The interest was the best it has been in the past four years. The program was well attended and the patrons were well pleased with the work accomplished. The expense this year was $14, including textbooks and certificates, which is covered with the freewill offering.

* * * *

Greenville Quarterly Meeting convened at Greenville, June 21, with a good attendance from Greenville and Arnold's Park. The morning meeting for worship was a time of real blessing. Moses T. Mendenhall, General Superintendent, brought the message which was freighted with the Holy Spirit and love, and led the hearers into a period of heart searching and spiritual encouragement. At noon lunch was served in the church dining room and was followed by the business session.

BIRTHS

BARNETT—To Wallace and Ruby Barnett, Indianapolis, Indiana, May 29, 1930, a son, David Albert.

BARNETT—To Walter and Muriel Barnett, Indianapolis, Indiana, July 1, 1930, a daughter, Vera Jean.

LANE—To Harold M. and Pauline R. S. Lane of the Hokkaido Imperial University, Sapporo, Japan, June 17, 1930, twin daughters, Dorothy and Katharine.

MARRIAGES

WALKER-WATKINS—At the home of President and Mrs. Carrell, Central City, Nebraska, June 30, 1930, J. Evelyn Watkins of Venango, Nebraska, and Harley L. Walker of Grant, Nebraska. O. W. Carrell, minister. They will reside at Grant.

YATES-HOLLINGSWORTH—At Hanford, California, March 31, 1930, Grace Hollingsworth and James Richard Yates. They will reside at Denair, California.

DEATHS

GREENE—At her home in Wilmington, Ohio, May 30, 1930, Anna Lois Greene, daughter of Jacob and Anna M. Greene. A birthright Friend, a member in childhood of Westland Meeting, near Pickrelton, Ohio, then of Ogden Meeting, and for the last twelve years of Wilmington Meeting, while she lived with her sister, Avis Greene. She had attended Westtown School for a year and was a graduate of the preparatory department of Wilmington College. Handicapped by ill health she made a brave effort to attain her ideals and serve loved ones about her. Funeral services were held at the home of her sister and husband, Mr. and Mrs. H. B. Farquhar, in charge of Emma S. Townsend, assisted by Herschel Folger.

JACKSON—At Gueda Springs, Kansas, June 13, 1930, after an illness of about two years, Ralph E., son of Charles and Lida Jackson, in his forty-sixth year. Born near Crete, Nebraska, he moved with his parents to Oxford, Kansas, then into Oklahoma and afterward to Texas. A birthright member of Friends, he was converted to Christ in boyhood and in 1912 was married to Marva Coppock who, with their three sons and daughter, survives him. He was pastor at Emporia for five years. Funeral services were conducted at the Friends Church in Emporia and interment was made at Haviland, Kansas.

CHURCH VACATION SCHOOLS

Should use Frank W. Dell's Slides on "What It Means to Be a Christian." For special offer of a large Christian Service Flag on all rentals until July 1, write George Taylor, 211 East Hadley Street, Whittier, Calif.

FOR SALE

Homes with modern conveniences, water, electricity, telephone, mail, Friends Church, grade school, high school and college, paved highways, stage route, fruit district. Homes ready to occupy at prices from $3,000 to $6,000. Special interest taken in people of Quaker Faith. Write A. W. Leonard, Resident Agent, Roseville, Calif., Rt. No. 1, Box 54.

A DESIRABLE LOCATION

Friends and others, seeking a mild, healthful climate, will do well to locate in Whittier, California. A city of Churches and Schools, a first-class College, Yearly Meeting and many other advantages. Reasonably priced modern homes. For further information write W. A. Starbuck, Office 106 No. Bright Ave.; Residence, 569 Franklin St., Whittier, Calf.

The American Friend

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LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS
4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Arnold B. Vaught, Pastor, 5618 Drexel Ave. Telephone Midway 0213. Names and addresses of Friends coming to Chicago should be sent to the above address.

CINCINNATI, OHIO
Cincinnati Friends Meeting is held in the new meetinghouse, Eden and Donohue Streets, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11 a. m. Ministers, Henry G. and Jane E. Summerhayes, address, 3580 Lossing Street, Cincinnati, Ohio. Visitors welcome.

DETROIT, MICHIGAN
First Friends Church, 2691 Joy Road. Take Fourteenth car to Joy Road or Clairmount car to Linwood Ave. Bible School 10:00 a. m. Meetings for Worship 11:00 a. m. Christian Endeavor 6:30 p. m. Send names and addresses of people coming to Detroit to Donald B. Spitler, Minister, 13924 Manor Ave., Phone 2383, Fairmount.

LOS ANGELES, CALIFORNIA
Friends Meeting, 950 W. 17th St., corner of Toberman. Sabbath Meeting for worship, 11 a. m. Bible School, 9:45 a. m. Ernest Lamb, Minister.

PASADENA, CALIFORNIA
First Friends Church, Corner Raymond Avenue and Villa Street. Bible School 9:30 a. m.; Worship 11:00 a. m. and 7:30 p. m.; C. E. 6:30 p. m. Prayer Meeting, Wednesday 7:30 p. m. Brotherhood Dinner Programs second Tuesday each month at 6:30 p m., September to June. Pastor, Edwin McGrew, 505 N. Raymond Avenue, Phone Terrace 6369. A cordial welcome awaits you.

WESTTOWN SCHOOL

Founded 1799

A co-educational country boarding school maintained by Philadelphia Yearly Meeting

For catalog and information address

JAMES F. WALKER, Principal
WESTTOWN, PA.

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